

# The Eclectic Theosophist

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Editor: W. Emmett Small

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## THESE FIRST FAINT SIGNS . . .

*Elsie Benjamin*

Elsie Savage, born in Liverpool, England, was educated at Point Loma, California, from earliest childhood, and was a third generation Theosophist. She was Dr. G. de Purucker's private secretary from 1929 until the latter's death in 1942. In 1943 during WWII she made an adventurous journey back to England, shortly thereafter married Harry Benjamin, M.B.N.A., of Worthing, and, despite enormous difficulties of the times, immediately started the Corresponding Fellows Lodge of the Theosophical Society and her unique and influential monthly *Bulletin*. The following, headed simply "Editorial", appeared in *Bulletin* No. 93, of May 1953 — 33 years ago, but today in 1986 surely relevant of renewed stirrings throughout the whole Theosophical Movement.—ED.

The contacts we have made in recent months with other branches of the Theosophical Movement whose members are in broad sympathy with our own outlook are encouraging, and offer hopes of an eventual community of theosophical endeavor.

In the beginning there was one Theosophical Society offering a tolerant inclusion to all whose sympathies were with the avowed aims of the Society. But a clash of narrow and intolerant personalities quickly brought about disruption in the Society, with far-reaching detrimental effects on theosophical effort. This narrow intolerance reached a peak with the present regime in our own T.S. resulting in a deplorable assumption of superiority and exclusiveness with a concomitant cessation of true theosophical effort.

There is a lesson for us in this if we will but think about it. For the first time since the regrettable split between Judge and Besant, certain very distinct branches of the Movement are becoming aware of the existence and work of other branches, and are beginning to recognize a similarity of outlook. This augurs well for the future and, given care, it can be the beginnings of a movement towards a great and unified Theosophical Movement, built on a broad, strong and tolerant foundation, and having a powerful influence on mankind.

But this will not come to pass unless we, the individuals, broaden, strengthen and purify our own individual lives. If we work enthusiastically for Universal Brotherhood without being at the same time acutely aware of the failings of our own personalities, we shall be wasting our time and the result will be failure.

Successful united effort will only be possible if the individual is tolerant, kindly and considerate, and able to recognize Truth wherever he may find it, inside or outside the Theosophical Movement. The individual's efforts for mankind must rest on the foundation of a personal endeavor to live daily in accord with the highest ethics of Theosophy; and success in this endeavor is only possible through and by the strength and guidance of our Divine Self. True altruism can only derive from true individualism, and to attempt the one without the other will only result once again in failure, bitterness and disappointment.

We welcome these first faint signs of the dawn of a united Theosophical Movement, but let us take care that we go forward to it with clear minds and outlook free from the mists of bias and prejudice, and above all with a constant awareness of the failings and false leadings of our personalities.

## "DR. GOTTFRIED DE PURUCKER: AN OCCULT BIOGRAPHY"

Under the above title Dr. H.J. Spierenburg of The Hague, The Netherlands, has prepared a 9-page article, or selection of statements, from the writings of G. de Purucker, quoting G. de P.'s exact words and giving references for these. Only what he calls 'text links' are added in the compiler's own words. (The English translation before us is made by J.H. Molijn.) Introductory remarks also include the following:

It is a notable fact that the publications of the Theosophical Society (Adyar) reveal increasing interest in the statements made by Dr. G. de Purucker (G. de P.) who was leader of the Theosophical Society (Point Loma) from 1929 to 1942. Remarkably enough, the increase in the popularity of Dr. de Purucker within the T.S. (Adyar) shows a certain correlation with the decreasing popularity of Dr. Besant and Mgr. Leadbeater in this organization. The recently published book on the latter has of course contributed to the development of the present situation, and it will also have reduced the popularity of Dr. Besant.

However, when members of the T.S. (Adyar) are asked after the grounds for their opinion they give several answers, which invariably include the following element: the occult work which Dr. Besant and Mgr. Leadbeater did together were based on clairvoyant observations, which cannot be checked. Dr. de Purucker's was quite a different case. He kept strictly

to the teachings of H.P. Blavatsky, and was not concerned with clairvoyant observations, etc.

But is this true? After finishing the present article the reader may like to continue the search him-/herself. Below only a few examples are given. After such a—comparative—investigation it is even possible to formulate a definite opinion.

Seventeen selections then follow, and these should be read in order to respond to or appraise the challenge of Dr. Spierenburg's query. Perhaps they are now available directly from him. The GdeP quotes are from *Fundamentals of the Esoteric Philosophy* (48 lectures to E.S. members at Point Loma, given between 1924-27, but later, in 1932, published in Great Britain); *Questions We All Ask* (all public addresses or answers to questions); *Studies in Occult Philosophy* (posthumously published collection of studies, articles, answers to questions); *The Esoteric Tradition* (a 2-volume survey of theosophical teaching). Of the two other sources quoted from, it is important to say this: *Fountain-Source of Occultism* (published by Theosophical University Press, T.S. of Pasadena in 1974) and *The Dialogues of G. de Purucker* (published by TUP in 1948) were derived from esoteric instruction given by GdeP. It is of record that he said the teaching he gave to the E.S. at Point Loma and then incorporated in 12 booklets on specific subjects, would "with certain keys withdrawn" eventually be given to the public; and even during GdeP's lifetime a committee had been doing preliminary work to this end, but GdeP himself never saw the final product. (Dr. S. is misinformed in stating that these were given to an E.S. group higher than those whose reports were published in *Dialogues*. It was *vice versa*.) And of those "Dialogues" it should be clearly stated that by GdeP's unequivocal request they were not to be given to the public. They were to be drastically edited, needed deletions made, and, with addition of new esoteric material dictated by him, then made available to E.S. students alone — *not to the public*. (Ref.) Letter from GdeP to Henry T. Edge, and our own *Memorandum re Dialogues of G. de Purucker*, P.L. Pub. archives files.)

And a Point Loma's first reaction to all of this? It is that two more disparate figures along esoteric lines than those of Dr. G. de Purucker and Mr. C.W. Leadbeater could hardly be found. But, we are told, "Comparisons are odious" (Robert Burton, *Anatomy of Melancholy*; and other writers have said the same; Shakespeare even had it: "Comparisons are odorous" — *Much Ado About Nothing* III, v.) Far better, then, may it be to look for answer here in words more widely known: "Ye shall know them by their fruits" (Matt. 7:16) — and leave it at that, thus supporting Dr. Spierenburg's own thought: study what GdeP has written; keep an open mind. You have the choice of many books. Come to your own conclusions.

We should be grateful, too, to Dr. Spierenburg for introducing — though in a rather startling way — the name of GdeP to a wider audience and directing their interest to serious investigation of his writings. What I thought might take a hundred years could now be accomplished much sooner! The selections chosen by Dr. Spierenburg, however, should, we feel, be regarded as merely provocative, an inducement to further study, scarcely sufficient to provide (except for the very intuitive?) sound test from which "to formulate a definite opinion."

But does not the question essentially boil down to: What is meant by being 'clairvoyant'? Was HPB clairvoyant? Was W.Q. Judge clairvoyant? The answer is that they were much more than that. Students of Theosophy know the fuller answer. And my own response to Dr. Spierenburg's question is that GdeP, too, falls in the same category.

In this connection it is perhaps not inappropriate to call our readers' attention to the special issue of Boris de Zirkoff's *Theosophia*, winter of 1973-74, "observing the hundredth anniversary of Dr. Gottfried de Purucker's birth". The editor writes: "We hope it will be of lasting benefit and help to all students." Its 32 pages contain a brief biographical sketch of GdeP a 5-page article of his: "Narada: a Study in 'The Secret Doctrine'"; and a letter in which he answers questions submitted "On Monads, Rounds, and Astral Molds." In addition, there are tributes to Dr. de Purucker "from older students who knew him well and worked with him": Elsie Benjamin (England), private Sec. to GdeP; Mary Linne and Emmi Haerter (Germany); Maja Synge (Sweden); Jan Venema, and Lucie Molijn (Holland); and from the U.S.A., Iverson L. Harris, Chairman of the Cabinet TS (PL), Geoffrey and Ila Barborka, L. Gordon Plummer, Eunice Ingraham, Alice Eek, Helen Todd, George Cardinal LeGros, W. Emmett Small. Of equal interest are tributes "from other students who know him through his writings": Mollie Griffith (Canada); Dr. Norbert Lauppert, Gen. Sec. T.S. in Austria (Adyar); Arien Smit (Holland); and from the U.S.A., Joy Mills, then Nat. Pres. TS in A. (Adyar); Virginia Hanson, Ed. *The American Theosophist* (Wheaton, Ill.); Vonda Urban, Henrietta de Hoog, Frances Ziegenmeyer, Kenneth Small, Dara Eklund, Lina Psaltis, Henry A. Smith, M.D. (Past Pres. TS in A.); and the Rev. Francis Eric Bloy, Bishop, The Episcopal Diocese of Los Angeles. Following these are excerpts from the writings of GdeP. (Copies of this issue of *Theosophia* may be obtained from Point Loma Publications, Inc. for \$1.50, which also covers postage.)

And now some selections (no longer considered 'esoteric') from original reports of instruction given by GdeP to an E.S. group in the early 1930's (mark the years!) on the general subject of The Theosophical

Society: its Purpose and Destiny:

### ***The Duty of the T.S. to Lead***

"It is true that, as regards the founding of the Theosophical Movement in 1875, there was a difference of opinion among some of our Great Teachers. Some thought that it would be wiser to wait a few more years; and among these, I may say, was the Great Soul whom we revere and call the Mahā-Chohan, the Teacher of those two noble-hearted gentlemen, the Mahātmans M. and K.H. He thought the time was as yet not quite ripe. But he said to his two Chelas, our two Teachers: 'Try!' And they tried. They tried because their hearts were filled with sorrow for the world. Thus these two Great Men, men of Buddha-like souls, took the karmic responsibility upon their shoulders (and only the Esotericist knows what this means) of making themselves in a sense karmically responsible for the sending out of a New Message to men, which, by the force of its innate vigor and the persuasive power of the teachings which it contained, would induce men to think despite themselves. New impulses were sent forth into the thought-atmosphere of the world. Men were taught that there was a sane universe, that men are responsible for what they do; that there is truth in the universe and that it may be had by him who yearns for it and who will have it.

It is the duty of the T.S. to continue to be the Leader in the thoughts of men, to carry on the work which H.P.B. did, and to keep the link with the Lodge unbroken. H.P.B. did what she had to do; and what we are doing is merely carrying on the same building of the Temple of Truth in which, so it is hoped, will live as realities for ages the living spirit of love and wisdom, the new religion of mankind...."

### ***A Dangerous and critical point in history.***

"... The era not only of our own Theosophical work, but the era which the world is at present entering, is a very unusual one. It is one which does not belong to the so-called Messianic Era which is 2,160 years long, but is one which contains a time-period of between ten and twelve thousand years. One such cycle that I am now speaking of has ended, and one of equal period has now begun. The entire civilized world, in European and American countries in particular, is approaching a very dangerous and critical point in its history. I have been alarmed, deeply anxious, about the situation of affairs, because it is a matter of very delicate balance as to which side of the dividing line between spiritual safety and spiritual retrogression, the scales will fall. It is therefore our duty not only as Theosophists but as Esotericists to exert our utmost efforts, every ounce of strength of which we are capable, so that we can

carry to others the Theosophical teachings, and if possible and strictly in accord with E.S. instructions, conduct them to the E.S. work where they can get the deeper ranges of thought, as you know: ranges of thought more deep, and harder to understand it may be, than the ordinary Theosophical teachings, but nevertheless offering larger opportunities for spiritual growth and calm than could be gotten in the ordinary T.S. work....

"The recent great war was but one of the symptoms of the *karman* which is afflicting mankind, especially in the West, at the present time. Now the war could have been greatly worse than it was: it could have meant the definite end of the civilization which the Occident has been building for the last two thousand years. Fortunately, it was stopped before it got wholly out of control; but in order to prevent a cataclysm, a serious spiritual and social cataclysm, in European and American countries, there must be a heavy balance of spiritual forces on the side of Light and growth and peace. There is the plain truth before you.

"In order to meet the danger as far as possible, instructions have come to redouble all our efforts, to make all possible sacrifice for the expansion of the Theosophical work. There is literally a battle proceeding between the forces of light, to which we owe allegiance, and the forces of darkness. The forces of darkness are they which often make the greatest appeal to the consciousness of the average man, suggesting mere animal comfort, lack of aggressive spiritual and intellectual activity, and the insistence placed upon the false doctrine of the individual's rights as being greater than the doing of duty to one's fellows. These things, if psychologically bundled together and preached as a code of conduct, implant selfish impulses in the human heart; and these doctrines of selfishness it is very necessary for us to combat by every means in our power.

"Let no one imagine that the *Terreur* which H.P.B. stated "will affect all Europe when it comes, and not one country alone,"\* referred solely to the last great war of 1914-18. Horrible as it was, that war merely marked the breaking up or ending of an old cycle, and the beginning of a new. It was not the War which brought this change of cycles about. The War was merely an effect, a resultant, a consequence, of the evil living of mankind for previous ages. The *Terreur* of Europe has not yet come. The Great War inaugurated it; and I tell you, Companions, that this *Terreur* is not so far away. If the Theosophical Society does not live on, and does not do what it was brought into being to do: to change the hearts of men towards kindness and brotherhood, towards

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\* *The Theosophical Glossary* (H.P.B.), 1892, article 'St. Germain.'

compassion and pity, and to infuse into men's souls a hunger for a greater Light — if the Theosophical Society does not live on and accomplish its destined work — it will be a failure.

"Since its foundation by our beloved H.P.B. it has done wonders already. Some of our Theosophical doctrines have penetrated, into the minds of men so that even many of our technical words have become popularized in newspapers. But that is not enough. That is merely the brain-mind acceptance of certain words. It is a change in men's hearts that we must work for, and we can best do this by increasing our membership to the utmost of our ability. Every new member gathered into our ranks means just so much more strength and power — another devoted heart ready to throw its influence into the scales for peace and justice and light and human brotherhood.

"I fear that the European Terreur cannot be prevented, but the Theosophical Society can do this: it can greatly alleviate its horrors by softening men's hearts and by strengthening their minds. Our doctrines, our teachings, our ideals, our aspirations, our knowledge, and our wisdom, must become better known, for their influence is refining and elevating and strengthening and calming. Theosophy calms evil passions. It kills hatred. It stimulates love. That is what Theosophy does."

### *Of Psychic Powers*

"... There come certain times in human history when men become more receptive of spiritual and also of astral influences: when the doors so to speak between this physical world and the inner and interior realms are partly open. So far as *spiritual* energies go, this is all for the good of mankind; but so far as the *astral* influences go, it is usually all for the bad. For the astral influences are always deceptive, always dangerous, because they belong to a low range of material existence.

"Such indeed is the period of the present. It is one wherein, not so much the spiritual and astral forces are 'quicken'd', as that we are now living at the beginning of a great cycle; and another cycle is ending. . . . Men are becoming more psychically sensitive than they used to be. There is great danger in this, but *there is also a larger chance more quickly to progress than before*, if the minds of men are turned upwards towards spiritual things. Furthermore, at the present time this rapid movement of change is especially true insofar as spiritual forces are concerned.

"We are leaving an era of materialistic life and thought, and are entering into a more spiritual one. Nevertheless the world is full of evidences of a physical outbreak into our world from the astral realms. And this outbreak is not good for men.

"Please remember that the astral realms are the

realms of the lower spheres of natural being, filled with evil emanations, heavy with karma — human karma and other karma. Kāma-loka itself is one of the states or conditions of the astral realms. It is very difficult to speak of these things without troubling or hurting many kindly and trusting hearts, who, not knowing the truth, follow what seems to them to be glimpses of a greater life than that which they have; and this accounts for the many so-called psychical movements existing today, and also quasi-mystical movements, which, alas, in many cases are misleading men from the divine light emanating from the inner god of each human being. . . .

"Be ever watchful, especially in matters that pertain to psychical thought. The waves of the astral light are exceedingly deceptive, and thousands and tens of thousands and hundreds of thousands in the Occident today follow the will-o'-the-wisps of psychic light instead of the steady burning splendor of the god within.

"In this connection W. Q. Judge wrote the following as a warning to some of the members who were inquiring into psychical and other occult teachings outside the School:

If with discrimination and intelligence the instructions of this school, freely given, are studied and realized, then progress will be made. Not by trying to cultivate psychic powers that at best can be but dimly realized, nor by submitting to any control by another, but by educating and strengthening the soul. If all the virtues are not tried for, if the mind is not well based in philosophy, if the spiritual needs are not recognized as quite apart from the realm of psychism, there will be but a temporary dissipation in the astral realms, ending at last in disappointment as sure as the shining of the sun. If irritation at others is fostered, if anger is indulged in, if vanity and self are pandered to in the small things that make up life, there will be a constant destruction of all progress, an incessant pulling down of any building done by virtuous acts and thoughts. The inner body has to get its growth as a separate thing from the physical in which it is now entangled cell for cell. This goes on slowly; anger breaks the new-formed power, and back again flies the double to its old chain. Its power of sight within begins to grow, and then vanity and envy and pettiness throw a veil over it just like a cataract on the physical eye. The astral body begins to get some solidity of its own, and then old habits of sensuality draw out of it the material it had accumulated and all previous work is lost. How, then, will it be possible to make real occult progress if the constantly reiterated directions as to virtue, as to calmness, as to freedom from anger, vanity, and pride are deliberately forgotten? And if you feel yourself too weak to overcome all these, what folly it is to make attempts after power that cannot be had but in the prescribed way?" (E.S. Circular: *Answers to Correspondence*, No. 5, December 1893, p. 4).

### *And Hatha-Yoga practices*

"Dangerous also are the Hatha-Yoga practices of a psycho-astral type, usually connected with certain physical postures. Now where do you find just these things today — psycho-astral thought connected with physical posturings? First, in ceremonial religion;

next, in certain practices of a much similar type to which certain individuals are addicted in an attempt to gain for themselves powers of a lower kind: powers over their fellow-men, powers over physical existence, power over the physical body, or what H.P.B. calls the lower Iddhis in *The Voice of the Silence*. Being of a psychic type on one side, they can affect the mind, and even dislodge the mind from its normal and proper seat, thus producing insanity. Being connected with the body, the interference with the proper pranic circulations of the body, which circulations affect so intimately the lungs, can very readily produce tuberculosis of the lungs. Religious fanatics go insane, and in certain sensitive instances produce the so-called 'ecstasies', supposed by the ignorant to be exemplars of sinlessness, and of a holy life, merely because their skin may bleed blood, or their hands and feet show marks of crucifixion or of wounds supposed to represent the nails of the Cross.

"In all these practices, no matter where found, whether in some Occidental country, when done by a fanatic religionist in his ceremonial worship or in his prayers, or in the Orient by the fakirs and the lower type of Yogis, there is not a breath of spirituality. Results can be produced which endanger both the mind and the life, as well as health."

### *Theosophists of Other Societies*

"In regard to Theosophists of other societies, there should be perfect sincerity on your part, an endeavor to recognize the problems that they have. Take it for granted that they have them, and be kindly and charitable, both in mind and in words towards them. Be generous-hearted and generous in thought. Make it easy for them, not on matters of principle on which we remain adamant, but on matters of method and on questions that are not questions of principle but rather of organization — the last having a relatively short period of tradition. Don't try to assume an attitude of teaching them. Above all things don't assume the 'holier-than-thou' attitude. Be charitable. I know perfectly well that there are members of other Theosophical affiliations whose hearts are sick with hunger for Light, for Truth, for Leadership, for Guidance; and yet they are tied by bonds of the heart to their own Societies. It is like wrenching all the heart-strings, with many of them, to break loose; and while I frankly say that this would be the easier way, it is not a *sine qua non* of unification. I prefer to have friends working with us, within these other societies.

"We are not going over to other societies. That would be not merely stupid, it would be the act of a fool. We have what we have, and you know what we have. Let us give bountifully, generously, of what we have. Never abandon a principle. Never

deceive. Never betray your given word, and particularly so, if it should happen that you be called upon, or if your path should be along the way, to deal with these brother Theosophists of other societies. Do not persuade, but by word, by hint, by your own example, by your own speech, show them what you have, and do it actively, powerfully. Go out, and search for truth-hungry hearts. Abandon no principle of our beloved T.S. But exemplify in your words and actions, and in the breadth of your sympathies and in the depth of your understanding heart, what you have found here at home in our own beloved T.S.

"Emphasize the importance of establishing a spiritual brotherhood, which is the principal purpose of the T.S., and recognize that others are entitled to their convictions although they may differ from ours. Therefore govern yourselves accordingly. Use the diplomacy of the heart rather than of the cold, fragile brain-mind. Neglect no opportunity, no matter how small it may seem."

This concludes the quotes from GdeP. In our next *Eclectic* additional selections on other subjects may be given —W.E.S.

### *MICROCOSM OF THE MACROCOSM*

*When I think of what I know  
Earth is hard my feet below,  
And around me is a wall  
Leaning in, about to fall,  
'Neath a roof that hides the sky,  
And within that space am I.*

*When I think of what I dream  
Then around me flows a stream  
Sometimes near and sometimes far,  
Sometimes glassing sun and star.  
And within my little land  
Sometimes Lords of Beauty stand;  
And the mountains are afire  
With their purple old desire;  
And along dim shores the sea  
Sometimes whispers tales to me.  
Yet my mountains and my sea  
Will not let my dreams be free.*

*But there is no roof above  
When I think of what I love;  
And there is no earth beneath;  
I am one with Life and Death.  
And my world is larger far  
Than the realm of any star,  
And within me, deep and deep  
Universes wake and sleep.*

— KENNETH MORRIS

## "NIL NISI DIVINUM STABILE — COETERA FUMUS"

When our friend Rosemary Vosse, editor of *Koeksister* "Watersedge", 8 Malton Rd., Wynberg 7800, South Africa, was on a visit to Rome, and her native Italy, in June of 1985, she wrote the following, addressed to "Dear Sisters," in *Koeksister* No. 50, July 11, 1985. — ED.

So reads the inscription faint with ages, on the marble tablet above the front door of the old villa where 'koeksister' Nancy and her husband are living along the ancient Appian Way in Rome.

Who, we wonder, put up that tablet reminding us that nothing but the Divine is permanent and all the rest is as smoke? It's obvious that many alterations have been made to this amazing old house with the shabby tiled roof and crumbling plaster on the outer walls, in which pieces of broken sculpture and fragments of inscribed marble have been incorporated for good measure. Nancy says the older part of the house, where the caretaker lives, may go back to the year 1000!

That is hardly surprising, when you find that the main entrance to the catacombs is a stone's throw away across the road, and that those underground corridors are said to extend right under this building. . . .

It's nothing but contrasts here, first between that shabby exterior and the comfortable, beautifully furnished rooms of this hospitable home. And secondly, between those two so different worlds, separated by the high wall which cuts this vast semi-wild estate with towering pines and mysterious overgrown nooks covering forgotten ruins, and the narrow highway outside, where cars and buses rush past in uninterrupted streams.

But in the end all is relative. The crumbling remains of past ages and the fleeting creations of our day are all bound to vanish in the relentless course of time. Alone the Divine endures forever.

## AMERICAN PHILOSOPHER

Ralph Waldo Emerson's contribution to Western thought preceded the founding of the Theosophical Society. His expression of immortal ideas can be seen in retrospect as part of the Theosophical movement in the West. The centenary of Emerson's death, April 27, 1982, received attention from scholars, the press, and admirers, and the *Unitarian Universalist World* (May 15) reported a tribute to Emerson from his great-great grand-daughter, Margaret Emerson

Bancroft, who began her talk with quotations:

"All men have my blood and I all men's." "We must go alone." In those two statements and throughout his writings the familiar old paradox keeps returning: How can an *individual* alone best live *among other individuals*? In the essay, "Society and Solitude," Emerson tries to come to grips with the problem. He writes: "Here again, as so often, Nature delights to put us between extreme antagonism, and our safety is in the skill with which we keep the diagonal line. Solitude is impracticable and society fatal. We must keep our head in one and our hands in the other. The conditions are met, if we keep our independence, yet do not lose our sympathy. These wonderful horses need to be driven with fine hands. Society and Solitude are deceptive names. It is not the circumstances of seeing more or fewer people, but the readiness of sympathy, that imports: and a sound mind will derive its principles from insight . . . and will accept society as the natural element in which they are to be applied." That coupled with his strong and cheerful faith in the innate worthiness of the individual person, is fare that many of us still find hard to resist.

In the same issue of the *World*, an admirer of Emerson wrote:

"'Truth' for him was constantly revealing itself and what may have been a passionate conviction a moment ago, could be false now! The important thing to Emerson was to remain in the present—not to try to be consistent with past writings or to foresee future exceptions to today's 'truth'." A reviewer giving attention to *Ralph Waldo Emerson: An Interpretive Essay* (in the March 15 issue) remarks: "We sometimes do not appreciate that Emerson was a dangerous radical in his day. He inspired people to think on levels beyond those to which they were accustomed." It was Emerson who wrote, "A foolish consistency is the hobgoblin of little minds," and Gay Wilson Allen, in his preface to a splendid new biography (*Waldo Emerson*, Viking Press, 1981), says, "Countless readers of Emerson's essays and poems have been stimulated to set higher goals for themselves and to believe in their own ability to achieve them." H.P.B. printed in the first volume of *Lucifer*, "Emerson and Occultism," by Charles Johnston. It will be found reprinted in the October 1981 issue of THEOSOPHY.

— *Theosophy*, (United Lodge of Theosophists  
October 1982

## AND WE QUOTE . . .

**"This is How I Look at it" (H.P.B.)**

In esoteric matters I would rather seek conciliation than quarrel over mistakes made, whether real or imaginary; because the CAUSE and the triumph of truth ought to be dearer to a true Occultist and Theosophist than petty successes over disputants.

No one occultist, if he is true to his colors, can give out the meaning of *all* the "Seven Mysteries of Wisdom" — even if he himself is acquainted with *all* — which would be a marvel indeed. For those "Seven Mysteries" *in toto* are known thoroughly only to the "MASTERS OF WISDOM"; and those Masters would hardly indulge in polemical discussions whether in newspaper or periodical. What is the use then of losing time and power over proving that one facet of the diamond shines with more light and brilliancy than its sister facet instead of uniting all the forces to draw the attention of the profane to the radiance of the jewel itself. We students of the sacred science ought to help each other, encourage research and profit by our mutual knowledge, instead of unprofitably criticizing it to satisfy personal pride. This is how I look at it: for otherwise our enemies, who started by calling us humbugs on the sole strength of their sectarian and materialistic prejudices and bigotry, will be justified in reitering their accusation on the ground of our mutual denunciations.

— H.P. Blavatsky: "Tetragrammaton",  
*Collected Writings*, VIII, 157

***Clear and Distinct***

Theosophy is a body of knowledge, clearly and distinctly formulated in part and proclaimed to the world. . . . By Theosophy I mean the "Wisdom Religion", or the "Secret Doctrine," and our only knowledge of the Wisdom Religion at the present time comes to us from the Messenger of its Custodians, H.P. Blavatsky. Knowing what she taught, we can recognize fragments of the same teachings in other writings, but her message remains for us the test of Theosophy everywhere. . . . None of us has any right to put forward his own views as "Theosophy", in conflict with hers, for all that we know of Theosophy comes from her. When she says "The Secret Doctrine teaches," none can say her nay; we may disagree with the teaching, but it remains "the Secret Doctrine", or Theosophy; she always encouraged independent thought and criticism, and never resented difference of opinion, but she never wavered in the distinct proclamation "The Secret Doctrine is" so-and-so. . . ."

—Annie Besant, Extract from editorial "Theosophy and Christianity", *Lucifer*, October 15, 1891, Vol. IX, No. 50

***Out of the Silence***

I paused to listen to the silence. . . . The day was dying, the night being born — but with great peace. Here were the imponderable processes and forces of the cosmos, harmonious and soundless. Harmony, that was it! That was what came out of the silence — a gentle rhythm, the strain of a perfect chord, the music of the spheres, perhaps.

It was enough to catch that rhythm, momentarily to be myself a part of it. In that instant I could feel no doubt of man's oneness with the universe. . . . It was a feeling that transcended reason; that went to the heart of man's despair and found it groundless. The universe was a cosmos, not a chaos; man was as rightfully a part of that cosmos as were the day and night. . . .

For those who seek it, there is inexhaustible evidence of an all-pervading intelligence. . . . To desire harmony, or peace, or whatever word you care to give to the sense of identification with the orderly processes of life, would be a step in the right direction; but this by itself was not enough. . . . It must be brought about by following the laws of nature.

—Richard Byrd, *Alone* (written during 5 winter months spent alone at the South Pole in a small shelter about 120 miles from an inland weather base in Antarctica).

**PROOFS OF THE HIDDEN SELF**

William Q. Judge

The following is reprinted from *The Path*, Vol. IX, August 1894. See also *Echoes of the Orient*, I, pp. 426-28.

***Through Dreams***

The dream state is common to all people. Some persons say they never dream, but upon examination it will be found they have had one or two dreams and that they meant only to say their dreams were few. It is doubtful whether the person exists who never has had a dream. But it is said that dreams are not of importance; that they are due to blood pressure, or to indigestion, or to disease, or to various causes. They are supposed to be unimportant because, looking at them from the utilitarian viewpoint, no great use is seen to follow. Yet there are many who always make use of their dreams, and history, both secular and religious, is not without records of benefit, of warning, of instruction from the dream. The well-known case of Pharaoh's dream of lean and fat kine which enabled Joseph as interpreter to foresee and provide against a famine represents a class of dream not at all uncommon. But the utilitarian view is only one of many.

Dreams show conclusively that although the body

and brain are asleep—for sleep begins primarily in the brain and is governed by it—there is still active a recollector and perceiver who watches the introspective experience of dreaming. Sorrow, joy, fear, anger, ambition, love, hate, and all possible emotions are felt and perceived in dreams. The utility of all this on the waking plane has nothing to do with the fact of perception. Time is measured therein, not according to solar division but in respect to the effect produced upon the dreamer. And as the counting of this time is done at a vastly quicker rate than is possible for the brain, it follows that some person is counting. In all these dreams there is a recollection of the events perceived, and the memory of it is carried into the waking state. Reason and all the powers of intelligent waking man are used in dreams: and as emotion, reasoning, perception, and memory are all found to be even more active in dreams than in waking life, it must follow that the Hidden Self is the one who has and does all this.

The fanciful portion of dreams does not invalidate the position. Fancy is not peculiar to dreaming; it is also present in waking consciousness. In many people fancy is quite as usual and vivid as with any dreamer. And we know that children have a strong development of fancy. Its presence in dream simply means that the thinker, being liberated temporarily from the body and the set forms or grooves of the brain, expands that ordinary faculty. But passing beyond fancy we have the fact that dreams have prophecy of events not yet come. This could not be unless there exists the inner Hidden Self who sees plainly the future and the past in an ever present.

### *In Clairvoyance*

Waking clairvoyance cannot now be denied. Students of Theosophy know it to be a faculty of man, and in America its prevalence is such as to call for no great proof. There is the clairvoyance of events past, of those to come, and of those taking place.

To perceive events that have taken place in which the clairvoyant had no part nor was informed about, means that some other instrument than the brain is used. This must be the Hidden Self. Seeing and reporting events that subsequently transpire gives the same conclusion. If the brain is the mind, it must have had a part in a past event which it now reports, either as actor or as hearer from another who was present, but as in the cases cited it had no such connection as actor, then it follows that it has received the report from some other perceiver. This other one is the Hidden Self, because the true clairvoyant case excludes any report by an eye-witness.

Then again, when the clairvoyant is dealing with an event presently proceeding at a distance, it is necessary that a perceiver who recollects must be present in order to make report. For the brain and its organs of sight and hearing are too far off. But as the clairvoyant does report correctly what is going on, it is the other Hidden Self who sees the event, bridges the gap between it and the brain, and impresses the picture upon the bodily organs.

### *The Feeling of Identity*

If recollection is the basis for the feeling of identity continuous throughout life, and if brain is the only instrument for perception, then there is an inexplicable series of gaps to be accounted for or bridged over, but admitting the Hidden Self no gaps exist.

We are born feeling that we are ourself, without a name, but using a name for convenience later on. We reply to challenge by saying "It is I"—the name following only for convenience to the other person. This personal identity remains although we fall asleep each night and thus far become unconscious. And we know that even when a long period is blotted out of memory by fall, blow, or other accidental injury, the same feeling of identity crosses that gap and continues the same identical "I" to where memory again acts. And although years of life with all their multiplicity of events and experience have passed, leaving but a small amount of recollection, we yet know ourselves as that unnamed person who came to life so many years before. We do not remember our birth nor our naming, and if we are but a bundle of material experience, a mere product of brain and recollection, then we should have no identity but constant confusion. The contrary being the case, and continuous personal identity being felt and perceived, the inevitable conclusion is that we are the Hidden Self and that Self is above and beyond both body and brain.

### STRAY THOUGHTS

*Jerry Ekins*

Following is the editorial in *Newsletter* of the Southern California Federation of The Theosophical Society in America, Spring-Summer 1986 issue.

The infamous Hodgson report published in 1885 by the Society for Psychic Research condemned H.P.B. as "one of the most accomplished, ingenious, and interesting imposters in history." This report has been used as a primary document by H.P.B.'s critics and no doubt has turned away many potential students who would have found much of benefit in her writings.

We are pleased to learn that a Dr. Vernon Harrison of the same S.P.R. has published, in the April number of their journal, a re-examination of Mr. Hodgson's report. Though Dr. Harrison's report does not wholly vindicate H.P.B., it does throw considerable doubt upon the worth of the Hodgson report, if not discrediting it altogether. It is unlikely, at this late date, that new evidence will be uncovered that could conclusively prove to a doubting public that the phenomena produced by H.P.B. was legitimate or that her teachers exist. As has always been true, her worth will have to be proven through her writings and their effect upon world thought. But at least a major stigma put upon her a century ago has been lessened.

It is curious that Dr. Harrison's report so closely coincided with the recent passing of Rukmini Arundale and J. Krishnamurti. Their passing, in a sense, closes the curtain on a very unique, but difficult, era in the history of the Theosophical Movement. Dr. Harrison's report and the widespread networking efforts, on the other hand, suggest the beginning of a new cycle — perhaps a unified Theosophical movement very different from what we have had in the past.

Two more magazines of a networking orientation have recently appeared. One comes from the United Lodge of Theosophists tradition and the other from Pasadena. This marks an important step in the networking movement, but it is significant to note that even though networking is being done by affiliates of all traditions, the efforts are always independent of the primary organizations themselves. The National Convention and Summer School to be held at Pheasant Run this year is a case in point. The Convention will mark the centennial of the charter issued by Col. Olcott, establishing the American Section. Since this charter is common history to all of the Theosophical organizations, it is sad to note that a hand was not extended to invite representatives from the other organizations. In consideration of the growing networking sentiment among members, this might have been a golden opportunity to show official support. It appears that the networking activities will continue with only passive support at best of the various organizations. Hopefully, some day they will catch up with the members.

Through the World War II years and in the 1950's, membership in the Theosophical Society was on a steady decrease, and there has been much speculation as to why this happened. Some say it was connected with Krishnamurti's resignation, and some

blame it on changing attitudes brought on by the war. It is interesting to note that all of the Theosophical organizations declined in membership at the same time. One probable reason was recently suggested to us — that the invention and popularization of television had replaced lectures as the new form of entertainment. No doubt television had an important effect, but it also makes a statement regarding the sincerity and commitment of those we lost. Whatever the real reason or reasons for the decline in membership, the message is clear, though long ignored, that a complete evaluation of the techniques used by all the organizations to teach the public needs to be very carefully scrutinized and updated. We are very much aware of past efforts to do this, but it is apparent that the process needs to be continued with even greater commitment. An article along these lines will be published in the next issue.

Will the modern Theosophical Movement prosper into the next century? It is my personal feeling that the prospects haven't looked brighter in many years. An important ingredient for a healthy movement is its ability to change with the changing tides of necessity, and changes are happening.

## ITEMS OF INTEREST

### *Invitation*

Southern California Federation of Lodges announces its first inter-theosophical students' Networking Symposium. The time: February 14-15, 1987. The place: the beautiful city of Santa Monica, walking distance from the Pacific. The theme: *Mythology*. Papers (typed) are invited and should be theosophically relevant and show points of comparison and/or contrast with H.P.B.'s teachings on the subject. A 200 word page summary of papers may be submitted for approval if received by September 15. Deadline for complete papers is December 15. Contact: Jerry Ekins, President, Southern California Federation, 622 Larchmont Blvd., Los Angeles, California 90004. This notice is regrettably late in our *Eclectic*, so the word URGENT is attached to it in the CALL FOR PAPERS. International response is looked for!

### *Silver Jubilee Number*

A Special Issue of October-December 1987 of *Bulletin of the Theosophy Science Study Group* will mark its 25th year of publication. The Editor

is: Dr. A. Kannan, The Vasanta Press, Theosophical Society (Adyar), Madras 600 200, India. Further details in our next *Eclectic*.

### ***Annual Convention of T.S. Groups in Arnhem, Holland***

On 11 October 1986 the annual Convention will be held in which Theosofisch Genootschap and School for the Study of the Esoteric Philosophy (both of Point Loma) are joined by Geunieerde Loge van Theosofen (United Lodge of Theosophists) and Theosofische Vereniging (TS in The Netherlands — Adyar). The general subject is: *Theosophy, a Philosophy of Strength*. The Convention will be, as last year, at Sonsbeek Paviljoen, Arnhem. The joint invitation issued is signed by W.A. Jahn, J.v.d. Sluis, and Mw. I. Vrolijk.

### ***Lotus in San Diego***

Lotus presents "East/West Seminars", Oct. 24-27, 1986. The theme: "The Enlightenment Principle: Death Processes and Spiritual Transformation", with special guest Tibetan Gelugpa Lama Geshe Tsultrim Gyeltsen, sharing insights from Tibetan Buddhist tradition on the Bardo, the after-death states of consciousness. David Reigle and friends from the Eastern School in Oregon will present research information on the Kalachkra teachings. The seminar will include a workshop conducted by Ken Small on approaching the study of Blavatsky's *Secret Doctrine* from the point of view of meditation practice as elucidated in her *Voice of the Silence*. The late Dr. W. Y. Evans-Wentz' original slides of "The Wheel of Life and Death" will be shown. Those wishing to make a seminar presentation should write to: Lotus/P. O. Box 261358, San Diego, California 92126, or phone: 1-619-464-7210.

### ***Networking Conference in Maryland***

Its theme: "The Future of the Theosophical Movement". The time: September 20, 1986, at the Frederick, Maryland Public Library. Members of the T.S. (Adyar), and the U.L.T. are invited to participate in this program sponsored by a Branch of the TS (Pasadena). For further information write: John Coker, c/o Deva, Box C, 303 E. Main St., Burkitsville, Maryland 21718.

### ***Now in Paperback***

*Reincarnation: The Phoenix Fire-Mystery*, compiled and edited by Joseph Head and S. L. Cranston, is now out in paperback, the publisher, The Julian

Press, a division of Crown Publishers, Inc., One Park Avenue, New York, N.Y. 10016. Sub-title reads: *An East-West Dialogue on Death and Rebirth from the Worlds of Religion, Science, Psychology, Art, and Literature, and from Great Thinkers of the Past and Present.* With an Introduction by Elizabeth Kubler-Ross, 620 pages, Notes and Index, Preface and Editors' Note. Price: \$10.95.

### ***Theosophical Network Magazine***

The Summer Solstice 1986 issue has arrived. It represents a major undertaking, a real newspaper, 11½ x 17 inches, 28 pages full of interesting information. The editor is Rick Nurrie, P. O. Box 155, Muskogee, Oklahoma 74402. Fifteen of its pages are Directory Listings giving names and addresses of Theosophical National Sections and Centers worldwide, as well as names and addresses of individuals who have subscribed to this publication. It also lists theosophical magazines in English and non-English. Helpfully, two pages are devoted to "Geographic Locations" — from A (Argentina) to Y (Yugoslavia), with computerized numbers and letters before each individual.

The first 8 pages present appealing articles by outstanding Theosophists, including the article from the S.P.R., "Hodgson Report Denounced in the S.P.R. Journal." Then come Letters to the Editor and a listing of Events and Projects. The latter has an interesting item about the preparation of Index for the 14 volumes of the *Collected Writings of HPB*, under the direction of Dara Eklund, with computer advice provided by Eldon Tucker.

Views expressed in the directory listings and in contributed articles do not necessarily represent those of the *Theosophical Network* or its editor. The "Network" is neutral in regard to differences of opinion between various Theosophical organizations and groups. Listing in the *Network* is free. Publication dates are Solstices of Summer and Winter. Publication cut-off dates are December 1 and June 1. Items received later will be posted in following issues. Subscription (nowhere listed!) is \$5.00.

### ***Information Booklet on Theosophy in Germany***

As reported in *Eclectic* May/June 1986, No. 93, in Germany Hans-Dieter Rex and Helga Deutsch, of Barsinghausen, have spearheaded the networking drive to share theosophical information among the large number of theosophical organizations and groups in that country. As we go to press, No. 2 of their "Informationsblatt", July-September 1986,

is here. Its 42 crowded pages update the previous data, especially with places and schedules for Summerschools, Symposiums, and other current events. As before, selection of books, published by TPH Wheaton and London; TUP Pasadena; Wizards Bookshelf, San Diego; and PL Publications, are given; literature is listed available in Germany and also in English. The response almost universally, writes Mr. Rex, has been positive and upbeat.

### ***Theosophical History Quarterly Journal***

This independent quarterly journal (founded in 1985 in London, England, by Leslie Price its editor) leads off its July 1986 number (Vol. 1, No. 7) with "Dr. Rudolf Steiner on Helena Petrovna Blavatsky" by H.J. Spierenburg. This is the first of three articles originally written in Dutch for the Netherlands Section of the T.S. magazine *Theosofia*. The author concludes that this first article "has given the reader an idea of what Dr. Steiner thought about the person of H.P.B. . . . The question as to what extent H.P.B.'s and Dr. Steiner's teachings diverge has not been asked. The investigation into the similarities and differences between Theosophy and Anthroposophy has not yet begun."

Other articles are "The Real Origin of the Theosophical Society" by Quaestor Vitae, which will certainly bring forth comment from many; and Jean Overton Fuller's scholarly and fascinating review of Isabel Cooper-Oakley's *The Comte de Saint-Germain, the Secret of Kings*. She basically shows that the author makes use of spurious sources. "The most glaring case is that of the so-called *Souvenirs* attributed to the Countess d'Ademar." But this is only one of other startling revelations.

Because of increase in pages of this journal, the price will be raised beginning with the January 1987 issue to \$12.00 (USA), \$15.00 (Canadian), and £ 6 for Europe. Send subscriptions to: The Editor, 46 Evelyn Gardens, London SW7 BH.

### ***July 18-20 Conference on Theosophical History***

As we go to press word reaches us of the success of this first international conference of its kind, chaired by Leslie Price. Petra van der Stouw, who directs the Informatie-en-Boekencentrum at The Hague, comments briefly: "Good talks, interesting new things to think about; broadminded participants, good atmosphere, warm hospitality of TS (Adyar) London. Four Dutch represented. . . It gave a very positive feeling; one can see that 'networking' is growing."

And from Erica Lauber of London: "Attending were representatives from California, Holland, England, India, France, and elsewhere. . . . Miss Jean Overton Fuller spoke on the Coulombs and — as the Conference's special contribution — she shed quite a different light on the whole Coulomb Affair. Tapes were made of all talks and may be published in forthcoming Theosophical History Quarterly. The many different angles thrown on to the screen of our minds by the different backgrounds of the various theosophical branches, etc., was a real enrichment. Another Conference is planned for July 1987."

### **FROM LETTERS RECEIVED**

[The following are quotes from a letter of July 11, 1986, from Michael Revere, a member of the ULT, and now also of Adyar and Pasadena. It is written after returning to N.Y. "after an exciting and productive two week whirlwind tour of theosophical centers in Southern California.]

It was most encouraging to meet people from all parts of the Movement that are concerned about its future and that are working to keep it vital. My overall impression can be best summed up by saying that it looks like the Movement is once again beginning to "move." I feel a theosophical renaissance brewing and I don't think this is merely wishful thinking on my part. Let me share with you my collection of 'evidence.' In addition to students in all organizations that are working for change and revitalization within their respective organizations, there is:

- 1) The Secret Doctrine Symposiums — San Diego 1984 and Tasmania 1986
- 2) The Networking for Unity Conference, Krotona 1984
- 3) The Theosophical Network, Newsletter and Directory, 1985 (I spoke with Rick Nurrie this evening and he's working feverishly on the upcoming of June 21 which he expects to be at least 36 pages.)
- 4) New theosophical organization newsletters, e.g., "Branchings" from T.S. Pasadena, Portsmouth, Va. and Frederick, Md. Branches; "Newsletter" from Southern Cal. Federation T.S. Adyar; and "Theosophical Sparks" from students at New York ULT (Next issue due in September)

- 5) The inauguration of the Theosophical History Center, 1985, and The First International Conference on Theosophical History, July 1986
- 6) Two biographies of HPB in the works
- 7) New York ULT began weekly cable TV show in 1985
- 8) T.S. Pasadena established two Branches in past six (?) years
- 9) The December 1985 issue of *The American Theosophist* contains an article titled "The Theosophical Renaissance." The Fall 1986 special issue will be devoted to the theme "The Influence of Theosophy on Modern Western Culture."
- 10) Spring 1984, Dr. James A. Santucci teaches a course "Theosophy and the Theosophical Society" at Cal. State University, Fullerton. This is probably the first time a course on theosophy has been taught at an American university. The course was for credit.
- 11) The American Section of the T.S. Adyar celebrates its one hundredth anniversary at Wheaton, beginning July 12, 1986
- 12) Upcoming announcement re: building a student network and student survey. This notice will appear in publications mentioned in 3) and 4) above.
- 13) February 14-15, 1987 — The Southern Cal. Federation T.S. Adyar "presents the first inter-theosophical students' networking symposium . . . The first years' theme will be on mythology."
- 14) We are but two years away (1988) from the one hundredth anniversary of the publication of *The Secret Doctrine*.
- 15) We are only five years away (1991) from the centennial of the death of HPB
- 16) Less than fourteen years remain in this 'last quarter' of the century and the beginning of the next millenia.
- 17) A conference on "The Future of the Theosophical Movement" will be held September 20, 1986 in Frederick, MD.; jointly sponsored by the

Frederick and Portsmouth, Va. Branches of the T.S. Pasadena. They are inviting speakers and participants from all theosophical organizations.

No doubt there are other examples which would incline one to answer with a resounding "YES" to the question: "Is There a Theosophical Renaissance Brewing?"

**Dr. J.H. Dubbink, Bilthoven, Holland.** — Last week about this time I was in London. The History Conference was a total success! I was amazed at the spirit of critical thinking displayed by both 'theosophists' and non-theosophists. We all met in the same spirit, viz., trying to learn what historical new things were discovered. And as in most cases 'new' things consisted often in inferences and combinations of old and generally known and accepted things. . . . Leslie Price [convenor] discarded all feelings of loyalty — they were not a condition for participating, and they were also not a stumbling-block in the case of others whose 'Leaders' were not treated with due respect and admiration. In my opinion advertising 'Theosophy' as a creed of some staunch followers of contradicting "gurumparamparas" is not so wise. A critical approach to the historical teachings may attract people, who afterwards may or may not come to any of those lines. . . ."

### *Have You Yet Ordered:*

#### **THE INNER GROUP TEACHINGS OF H.P. BLAVATSKY:**

**A RECONSTRUCTION by H.J. Spierenburg**

*(With a Short Historical Introduction by J.H. Dubbink)*

212 pages, with a 50-page Cross-reference List to the Sources, hard cover, \$8.00. Order from: Point Loma Publications, Inc., P.O. Box 6507, San Diego, Calif. 92106.

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